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THE RECOGNITION OF THE COMMUNIST PARTY by Y. T. Wu (cont'd from last number)

3. The Party's accurate analysis of the international situation and the policy which it has based on this analysis: Since Liberation, New China's international position has been rising day by day, and this increasing strength has greatly increased the power of the socialist family of nations and thus made permanent peace more possible. According to the analysis of Chairman Mao and the Party, the fundamental international situation today is that "the east wind has overcome the west wind"; but the New China still advocates a policy of peace. In this situation the ability of imperialism to instigate war is steadily becoming less; its policy of "realism" is meeting with ever increasing difficulties, and the opportunism of reactionaries and backward elements and the attempts of imperialism to return to power have become only delirious ravings.

4. Criticism and self-criticism: The Communist Party in China has a history of only thirty some years. It has from nothing become something, from small become great, so that today it is an incomparable power. Why could it thus constantly become greater? Why has it not shown signs of decay? This is not only because the purpose and the direction of its struggles have been correct, but also because it has made constant use of the weapon of criticism and self-criticism to correct mistakes and purify the ranks of the Party. By means of its rectification policy, the Party carries on a constant struggle against bureaucratism, factionalism, subjectivism, and bad men and situations, and thus it has been enabled to advance victoriously along the correct road.

This recognition of the Party which I have described above not only enabled me to get rid of the doubts and unjust suspicions which I had previously entertained, but especially from the Christian standpoint enabled me to get rid of anti-Communist thinking and incorrect viewpoints, and give the Party my sincere admiration.

The Communist Party has educated me. It has taught me to reject speculative socialism and adopt scientific socialism; it has shown me the necessary revolutionary procedure for attaining a socialistic society; it has shown me that in socialist revolution and socialist construction every man's political standpoint is a prime consideration; it has shown me that the union of theory and practice must be the standard of our every action; it has shown me the nature of the two opposing camps of imperialism and socialism, and why the latter is bound to win out in the end. It has also shown me the true meaning of the command "Love your enemies." The Party's attack on its enemies and treatment of prisoners has shown me that the true meaning of "Love your enemies" is a combination of the strict drawing of the friend-enemy dividing line and a broad humanitarianism.

Through acquaintance with several model persons I have come to know the high moral character of the Party. This character is truly displayed in many of our well-known moving

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pictures and in Communist writings, in which the true Communist sacrificial spirit of putting others before oneself is exemplified.

In the Great Leap Forward, I have not only seen the admirable enthusiasm and nerve of workers under the direction of the Communist Party, I have also seen their unbounded creative strength and wisdom. In the half year following October 1957 the acreage brought under irrigation was more than that accomplished in all the thousands of years previously. In the past grain production per mow was only several tens or several hundreds of pounds, now it is several thousands, and the standard is still rising. We have built a 5,000 ton steamer in 70 days. Many ordinary and even illiterate workers and farmers have broken down the superstitious reverence of the expert by inventing new machines and discovering new methods, and this has overturned the traditional contempt felt for the working man. In the Great Leap Forward, men's thinking has been liberated, they dare to think, to speak and to act.

In the spring of 1949 I met for the first time Chairman Mao and other Communist leaders in Peking, and I not only felt it to be my own good fortune, but realized that through them I had come in contact with the Party which through countless sufferings and sacrifices had succeeded in liberating China from its former miseries. I love the Communist Party, because it has always placed the good of the 600 million people of China in the first place, and made this the object of their struggles.

During the past half year America has fallen into a critical financial depression, which has also spread to other capitalist countries. According to a recent reporter, in America "if a worker loses his job, or because of ill health is unable to work, it only takes several tens of days to bring his family to destitution. . . . Fear of losing work is often as distressing as the actual loss of a job itself." Contrast with this a saying that comes from a home for crippled soldiers in Szechuan, "Where there is no crippled heart, there is no crippled person." In the New China not only is there no fear of losing one's job, but even the crippled are able to feel that they are making a contribution. This is a contrast between two worlds; can there then be any doubt as to which road we should choose, and how we should regard the Communist Party.

III

Being a religious believer, it took me a long time of intellectual struggle to arrive at the above recognition of the Party. At first it was from the standpoint of pacifism that I opposed the methods of Communism. However, what those methods were, and why the Communists chose them, of that I had only a passing knowledge. I was under the influence of the anti-Communist rulers of that time, and looked at things from the standpoint of capitalism, and so I criticized the Party for using "violent methods". Afterwards I realized that my viewpoint was wrong. Is the Communist Party unscrupulous in its use of methods? Does it look upon men as mere instruments? The facts are just the opposite. The Communist Party wants to reconstruct society, but reactionary rulers want to maintain their present position of advantage and power. Since these rulers do not hesitate to use the most violent methods in opposing Communism, therefore the Party has to carry on a ruthless struggle against them. But it is the ruling class that is unscrupulous in its choice of methods, and not the Communist Party. Since Liberation the Government has put out one edict after another for the purpose of improving the life of the people - advantages for the workers, care of women and children, care of crippled soldiers, humane treatment of prisoners, etc. A society in which man no longer eats man, but where the worth of a man is recognized, this is what the Communist Party is trying to establish. On the other hand, it is the reactionary capitalist class that looks upon a man not as a man, but as a tool for the use of the capitalist.

In the spring of 1937 I was in America again, where I studied theology for half a year, and it was then that I came in contact with the thinking of anti-Communist theologians who believed in "innate depravity". How did they make the doctrine of innate depravity a basis for their anti-Communist standpoint? Their logic was as follows: Man's nature is bad; his every advance is only relative and limited. It was from this standpoint that they criticized and opposed Communism. They said, The Communist Party idealizes the working man and caricatures the capitalist out of all proportion to the facts. As long as man is man, no matter who he is, he is characterized by "sin", and any difference between capitalist and worker is only the difference between running away fifty or a hundred paces. (A reference to Mencius "Can the soldier who

uns away 50 paces criticize the soldier who runs away 100 paces?"). These theologians also said that Communism is an unrealistic Utopianism, because it not only idealizes the worker, it also idealizes that future Communistic society, and considers an unattainable ideal to be attainable. For a while I was encircled in this theological fog and lost my sense of direction, and thus was suspicious of Communism. These theologians said, Man's pursuit of the ideal is an "impossible possible", that is to say, one must pursue the ideal, and the ideal is theoretically possible, but in actual practice will never be attained. And so they wish to leave man caught between the "possible" and "impossible" horns of this metaphysical dilemma.

In the fall of 1937, after the war of resistance had begun, I returned to China and met up with the realities of the great resistance. This led me to see the futility and fallacy in the thinking of these anti-Communist theologians. I realized then that their proclaiming of the doctrine of human depravity was for no other reason than to oppose Communism, uphold capitalism, deceive good Christians, and provide a favorable atmosphere for imperialism, and thus protect the favored position of capitalists, uphold colonial rule, and break down revolution. But this set of anti-Communist theologians has been stabbed through the heart by the iron point of hard facts. Under the leadership of the Communist Party the Chinese people have made steady progress toward victory. Under Communist leadership the Chinese people have roused themselves, driven out imperialism, and from darkness have entered into glorious light. Since Liberation, in the Three-anti, Five-anti, and Anti-rightist struggles I have come to see perfectly the perverted features of capitalism. I have also come to see the decisive role of the worker in this revolution, and his self-sacrificing spirit. And during the Great Leap Forward of the past half year, I have come to see that it is only the working class that can accomplish the great task of socializing the new China. This is no Utopia, but a living and wonderful reality. The dilemma of the "impossible possible" has been broken down, I do not need to confine myself within this self-imposed and vexing restriction. As to how much innate evil there is in man's nature, what percentage of man's total nature it amounts to, and whether it can ever be eradicated, such metaphysical questions as these we have no time for, let the anti-Communist western theologians impale themselves on the horns of their own dilemma!

There are some of our Christian workers who express anxiety about the future of the church. It is the contradiction between theism and atheism such a severe question as the imperialists and rightists would have us believe? I myself have never expressed any doubt about the future of the church, and the reason for this is very simple: My position is that if the Christian faith is true, it will last forever, and if it is not true, let it perish quickly. I have been a Christian for forty years, and from my own experience I have come to know the gospel of Christ as "the way, the truth, and the life," and therefore I do not feel any anxiety about the future of Christianity. The Communist Party is made up of atheists, and they have the right to preach atheism, but this does not constitute a threat to Christian faith. The Communist Party does not believe in religion, but it protects religion and respects religious faith, - this is their policy regarding freedom of religious belief. In this socialistic New China, the most pressing question for us Christians is not the contradiction between theism and atheism, but how to reform oneself and take a firm stand to work together with the people for the establishment of socialism. In this socialistic mother-country of ours, the endeavor to establish socialism is a common ground for believers and unbelievers alike. For Christians to walk the socialist road is not only in agreement with our faith, but is also the best way to deal with the contradiction between belief and unbelief. To emphasize the contradiction between belief and unbelief so as to oppose the Communist Party, this is only an imperialist plot to cause dissension within the socialist countries. The real reason why they oppose Communism is not a question of faith, but is because they see in Communism a threat to their favored position and their position of power.

IV

In the nine years since Liberation what has the Communist Party actually done to the Christian Church? Has their attitude been good or bad? In 1950 I joined with several tens of my fellow-Christians to establish the Three Self Movement. And now as I look back over the eight years of the history of that Movement, I cannot but give deep and heartfelt thanks to the Party. For over a hundred years imperialism had been using the Christian Church to advance its aggressive designs. There were many counter-revolutionaries and bad elements who had put on the cloak of religion, in order from within the church to carry on their anti-people activity. And even today in the minds of not a few Christians there still remain the destructive poisons of im-

perialism and anti-Party, anti-socialism thinking. As a tool of imperialism the church had become a force in the service of reactionary rulers. The church greatly needed cleansing, for without that cleansing there would be no future for her in the New China. And so for several years now the Three Self Movement has carried on this work of cleansing the church, but this was a work which could not have been carried on without the support and direction of the Party.

In the above I have shown how during the past thirty years I have come to a recognition of the Communist Party. I believe that I have a certain recognition of the Party, but I do not venture to say that I have become one with it in heart and soul. Capitalist and individualist thinking still persists in my mind, and in regard to the life of socialism I still feel a certain strangeness, or even opposition. In the Great Leap Forward, I realize that I have fallen behind, I have not kept up with the times, and consequently feel that other people are moving too fast. I must thoroughly reform myself, and stretch every nerve to press forward. I must come closer to the Party, have more confidence in it, and with the people of the whole country work to create the miracle of socialist construction.

MISSIONARY NEWS

Dr. A. W. Tucker, formerly Episcopal missionary serving in St. Luke's Hospital, Shanghai, died in Virginia on October 4, 1958.

The Asia Christian Colleges Association is the British opposite number to our United Board, except that its scope differs somewhat. It aims to support "the Christian Colleges of Asia, especially those linked with the United Kingdom." India and Pakistan have a prominent place in the program of the Association, but its January Bulletin gives a good description of, and makes an urgent appeal for, Chung Chi College in Hong Kong.

CHURCH NEWS

According to an indirect report, there is one church left open in Soochow. In Nanking at least the former St. Paul's Episcopal Church is open. Many of the older pastors have had to go into industrial production or farm work, but the only one which this indirect report names in this connection is Pastor Kuo of St. Paul's.

We have already reported the condemnation as rightists of Kao Tai-yu and Chao Chih-jung in Inner Mongolia. The Inner Mongolia Daily News (published in Huhehot) for October 22, 1958, also adds the names of Li Yu, Wang Ming-tao, and Pi Yung-chin, but since Wang Ming-tao is evidently the Peking evangelist, it is possible that the other two are also not of Mongolia. The same paper reports ten Catholic laymen arrested and tried for printing and distributing reactionary booklets and for undermining the Patriotic Catholic Association. Sentences of two of them are given as 20 and 15 years respectively.

Five refugees from the China mainland will tour the United States during March and April under the auspices of the American and the International Councils of Christian Churches (fundamentalist rivals to the NCCC and the WCC), and will speak at thirteen major rallies across the country on the general theme of why Red China should not be recognized.

The Christians of Foochow have organized an organ factory which has already begun production. Presumably church workers are making their manual labor contribution in this way, although it is not definitely stated that these constitute the factory workers. But in Futsing the report is more definite in stating that the church workers of the county have been given a piece of waste land to develop. They have been working hard irrigating it, planting trees, etc. Apparently they rotate in taking a three or four weeks' vacation from their church to come to Five Li Bridge, although when the project began on July 15 they were all there. On August 5 they conducted a dedication service for their new home and work center.

The complete Bible in parallel columns of character and phonetic script has recently been published. The Millions describes it as printed on high grade Bible paper, with an ingenious indexing device to help find places quickly, well bound, convenient to handle, and weighing three pounds. It may be purchased for U.S. \$3.00, from the American Bible Society (450 Park Avenue, New York City).